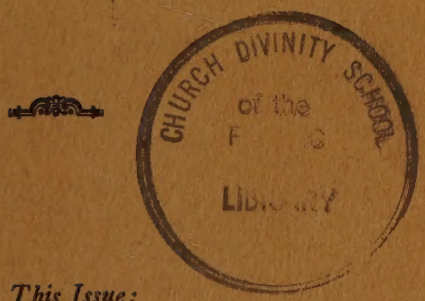
ROSS ROADS

OLUME XXVIII NOVEMBER, 1952 NUMBER 2

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH



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e Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

THE OBJECTIVES OF THE R. W. F.

To promote the interest of the whole Church in developing an effective ministry to town and country areas.

To increase fellowship among rural workers and those interested in rural community life; and

To aid the National Council in its program and its service to rural workers.

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EDITOR: *The Rev. W. Shelby Walthall*

EDITORIAL BOARD: *The eighth provincial representatives of the Rural Workers' Fellowship*

EDITORIAL

With Thanksgiving upon us we are thinking of the harvest seas
It is the season when inter-church and inter-faith cooperation is at its b
Ministers of many denominations will be taking active part in the serv
of thanksgiving throughout the land. Especially is this true in the sm
town where the clergy enjoy the real fellowship of one another. Follow
Thanksgiving Advent and Christmas will occupy the thoughts of all of
With the seasons of humility and gladness go our best wishes to all
readers for a most blessed and glorious Advent and Christmastide.

The New Year of 1953 will then be upon us. It is only natural
us to begin making resolutions. Some will be kept, others will be brok
One resolution which might well be kept is our continuing prayers for Go
servants who are laboring diligently in His vineyard. There are many
whom we have great concern. In particular we want to keep constantly
our thought those who are of the fellowship of Christ's Religion. We sho
remember, too, those in our mission fields who do not know the blessed
Incarnate Lord as He has been revealed to us. The spirit of Christmas
in the air even before the Thanksgiving turkey has gotten cold. If o
those who would capitalize on this season would remember with humi
the real significance of the birth of Jesus Christianity would be a m
potent force in the lives of men. In town and country, in city and on
farm, the Spirit of the Prince of Peace is beginning to take on meani
We should enter the New Year with a prayer in our hearts that this Sp
might always prevail.

The membership of the Rural Workers' Fellowship is continuing
grow. Letters that come to the editor's desk are filled for the most
with enthusiasm and hold high hopes for the future of our group. Gen
Convention did much toward furthering that interest.

Your president went to Boston to the General Convention to repres
you and the other members of the Rural Workers' Fellowship. For
privilege and opportunity he wants to tell you how grateful he really
Old friendships were renewed. Names on his mailing lists came alive
personality. He was pleased to tell all he could about what the Fellow
is doing in this country as well as in Canada. We only wish more of
had been present to see the Episcopal Church at work.

While we did not have a booth at the General Convention this t
we did have ample space to do our promoting. Our materials were pla
on the table of the Division of Town and Country where "Dad" De
so cheerfully gave them out. He spoke kind words for the R.W.F. wh
ever he had the opportunity. On the third floor of Symphony Hall,
place of meeting of the House of Deputies, the John Philbricks gracio
talked R.W.F. to all who came to see their marvelous exhibit of the Re
ridge Homestead Project. In Horticultural Hall, the meeting place of
House of Bishops, the Church Army was kind enough to let us share t
booth. Your president was busy circulating between both buildings meet
friends and distributing literature. Nearly one thousand copies of the Aug
issue of CROSS ROADS were distributed. We feel that this extra eff
on our part was well worth it.

All of our efforts were not confined entirely to the Convention halls. portunities arose when we were able to get out into the suburbs of Boston to talk with clergy who are doing work among the people of the town country areas of Massachusetts.

The climax of the Convention as far as the Rural Workers' Fellowship concerned came at the time of the Corporate Communion service which held on Sunday morning September 14th at St. Paul's Cathedral. This ice was held jointly with the Church Army. Bishop Horstick, of Eau ire, was celebrant, with you president assisting. The coveted Rural Fel- ship Award was presented to Captain Robert Jones, of Church Army, outstanding work he has done and is doing for town and country.

The the conclusion of the service a breakfast was served in the crypt he cathedral to which about sixty-five persons came. We were disappoint- it one thing. Although we had reservations for about ninety-five persons a portion of that number attended. It simply meant that we had to for reservations for those not attending.

The Rev. Clifford L. Samuelson, Executive Secretary of the Division Town and Country, and a member of the Board of Directors of the V.F., spoke to those attending the breakfast. He stressed the need for erstanding more clearly the pathway we should be taking in mapping the cy of rural work. He praised the work of the Church Army and of the al Workers' Fellowship in the areas where they are engaged. We only he had had more time for his address.

This is the post-Convention issue of CROSS ROADS as we promised The addresses which Dr. Wieland and Cliff Samuelson made to the session of the General Convention are printed in this issue. There is h meat in both of them. A resume in outline form of official business erning town and country work has been included.

Once again our first Vice-President, Bob Hall, has come forth with results of a survey he recently conducted. Bishops, clergy, and lay peo- would do well to study the figures here presented. Living costs differ any sections of the country. This much we know. However, we are lering if clergy salaries, car alowances, rentas, etc., have remained at v level while costs have been increasing? Think it over.

How many new members have you been responsible for in the Rural kers' Fellowship this year? Through our contacts at the General Con- on we were able to secure a number of new members. However, we not rest on our laurels here. How many of you know who your Provi- al and Diocesan representatives for the R.W.F. are? Most of our ses have representatives who know well the work of the Fellowship. If re in doubt about who they are you might check with your Provincial sentative. His name is listed at the back of this issue of CROSS DS. He can give you valuable assistance and information. If you find our diocese does not have a representative perhaps you would be willing our ambassador in your area. WE NEED YOUR SUPPORT!

THE NORTHEAST RURAL INSTITUTE

By THE REV. JOHN B. BALCOM

Diocese of Massachusetts

Institutes for Rural Church-workers have blossomed in the Inte denominational field in the years since the Second World War. I remembe very well one such that I attended at the University of Massachusetts i Amherst in the summer of 1947 upon my return from a term as missionar in Alaska. It was at this gathering that I met and came to know the Re Philip Steinmetz, the present Executive Secretary of the Rural Commissio of the Province of New England. The Episcopalian clergy were so muc in the majority, that I am sure Phil was thinking even then that we shoul try having an institute of our own.

This thinking culminated in the first Northeast Rural Institue whic was held in the beautiful setting of the Lenox School in Lenox, Mass., June of 1950. The Institute was a two-week set-up, with the first wee devoted to undergraduates and seminarians, these to be joined the secon week by clergy and their wives . Roger Barney, the genial Archdeacon New Hampshire, was the Registrar, and the Rev. Arthur Leaker of th Diocese of Rhode Island, now of New Hampshire, Chairman of the Rur Work Commission of the Province, was the Dean and Chaplain. Two the beloved teachers at this Institute were the Rev. Frank Bloxham of Ne Jersey, on Survey Work, and Miss Margaret Teague, on Religious Educ tion. Both of these folks returned to the Second Institute in 1951. T students included several college girls who were working in summer vac tion schools in New England, and a few seminarians interested in the Rur field. A few clergymen and wives turned up for the second week to ta alvantage of this wonderful opportunity of learning from experts and sharin ideas.

From these humble beginnings were formulated the plans for the Secon Northeast Rural Institute. Held once again at Lenox School, with essenti ly the same staff, it had about the same degree of success as far as stude participation. A nucleus of a dozen Candidates for Holy Orders from th Diocese of Western Massachusetts, under the leadership of Canon Gree helped considerably to make the Institute profitable.

In the Spring of 1952, our thoughts were directed toward transformi the Institute into a Summer Training Program for the Parish Ministry, wi the thought that it would correspond to the summer clinical training offer to seminarians, with credit allowed by the seminaries. It was felt that trai ing in actual parish work, under supervision, was fully as important as g ting acquainted with bed pans and iron lungs. The problem was to get th Bishops and Seminaries to agree with this idea. Under the guidance of th Rev. Rollin Fairbanks of the Episcopal Theological School, standards acce table to the seminaries were set up in regard to trained supervision, actu guided experience, and evaluation at the end of the summer. A test trai ing session for supervisors was held last Spring at Rolling Ridge Conferen

ter in Andover, Massachusetts, and proved valuable to the Commission ch was trying to set this up. Valuable assistance in ways and means also provided by our logical mentor, the Rev. Neb Mitchell, Executive etary of the Province of N.E. His was the task of convincing the Bish- that the idea was good and that it could be worked out to the satisfac- of all.

After a Conference of Diocesan and Seminary Representatives held at bury House in October, the following plan for the Summer Program launched. The Supervisors' Planning Conference to be held at Rolling ge May 25-26, 1953; The Supervised Training in Parishes and Missions n June 15 to August 23 for the men and women workers, and the dents' Conference for Summation and Evaluation August 24-29, 1953 he Educational Center, Plainfield, N.H. all coordinated in a single enter- e, the aim of which is to give Theological students, including women in ning for full time Church Work a comprehensive and realistic exper- e in the Parish Ministry. These programs will enable the students to te formal theological education to the opportunities and problems encoun- d in parish life. They will have four common characteristics, namely, will be SUPERVISED by trained, experienced leaders, mainly parish gymen with special skill and background in supervision; they will be TENSIVE, aiming to go more and more deeply into an understanding he inter-personal relationships of daily parish life; they will be INTER- ETED in terms of the dynamics of inter-personal relationships; and they be in a PARISH SETTING.

The Rural Work Commission of Province I has been working hard to e this program a reality. It is intended to start this coming year with or three students from each of the New England Dioceses, who will the opportunity to try out their ministry in somewhat the way those attend Roanridge do, with seminary credit, and with a personal satis- ion that here at last is a coming to grips with the actual realities of chosen profession.

* * * *

REPORT TO JOINT SESSION OF GENERAL CONVENTION 1952

By DR. WIELAND

A report from the Home Department can be little more than a digest ur missionary activity in Continental United States. It involves a bird's- view of those fields in which the several divisions operate. Each division its own program and strategy—integrated into a unity of purpose and ctive.

The growth of the Church—intensively and extensively—the outreach ts life and work and influence—its more effective witness—this is the

single goal towards which we move—together.

This unity and togetherness—is not only a matter of divisional relatio ships—but of field relationships as well. We work with and through t dioceses and districts—co-partners with them in the Church's primary ta of proclaiming the good news of the Christian Gospel to all people and ki dreds and tongues on the national scene.

In city and town and hamlet—in emergency areas and special fields on the American campus and in Army camps and hospitals—with minori groups and racial stocks—everywhere that human souls are hungry for t Bread of Life—there the Church is—or ought to be—encouraged and su ported by our Missionary Society.

Much has been accomplished in recent years, but much remains to done. We have gone forward steadily—but have lacked the resources t Cause so richly deserves. We need to catch a clearer vision of the imp tance—and the urgency—of every aspect of our national task.

Each of the divisions of the Home Department will presently sp for itself—but before introducing the various parts—I want to say a f more words about the whole.

THE MAP

One of the most significant exhibits at the General Convention was multi-colored map of the United States in the lobby of Symphony H This map shows county divisions—and each county is colored to show state of the Church within its limits.

It doesn't tell the whole story—due to the obvious limitations of method of dramatizing facts. Each county—and there are 3071 of then is colored red—or blue—or white. In the red counties we have—presu ably—good work; in the blue counties—presumably—weak work and in white counties we have no work at all.

The amount of red appearing on the map—and 1180 counties are re is misleading—for many shown as red should be shown as extremely pink. The yard-stick we used was 100 communicants—and the mere p ence of 100 communicants—or 200, for that matter—in one or more mis stations—in an entire county—does not prove that the Church is vigoro alive—or that it is making a notable contribution in that locality.

The blue counties—those in which we have less than 100 comm cants—means subsidized work—and I am in favor of subsidies until become legacies. When we see 791 of such counties out of a total of 3 we cannot help but wonder how long the subsidy has been continued— how long progress has been measured in minimums.

The total communicant strength in these 791 counties is 33,424 ou a total population of 14,265,000. In these counties, therefore, we have communicant in 500 people as compared with the national average of in 100 people.

The white counties on the map—those in which we have no work at —number 1100, which is something in excess of one-third of the natio

l. Some of these, of course, are weak counties with a low production dens-—but they do represent the home of 13,000,000 people to whom this urch is virtually unknown.

I do not know what you get in the way of color if you take 791 parts blue and 1100 parts of white. But I do know—that in the blue and te areas on our map we have 61.5% of all the counties in Continental .A. I do know that in this great field we have very weak work or none ll. I do know that in this total population of more than 28 millions have one communicant per 1000 people.

The facts revealed in this study are at the same time a warning and a lenge—a warning against the sin of complacency—and a challenge to e effective missionary activity. The facts call for an adventurous advance liocese and district alike. They provide a chart and compass for explor-new frontiers. They demand an expanded program of town and country k in which every parish, every diocese, and the National Council have tal stake. They show us where we are weak and where we need to be-e strong.

E MISSIONARY DISTRICTS

Our Missionary Districts—thirteen in number—and covering more than third of our national area—are coming to splendid maturity. The cost nissionary work, like the cost of bread and butter, has increased by leaps bounds. It costs exactly twice as much to operate a mission station y as it did ten years ago. In these ten years we have increased our appro-tions to the districts some 45%.

During this same period, however—the increase of *self-support* in the icts has been phenomenal—ranging from 135% in one district to 726% nother. The average for all fields is an increase of 374%. Or, looking he same figures from a different angle—we find that ten years ago we e paying 48½% of the total cost of operation in these areas; we are y paying less than 15% of that total. We have made sound investments ur missionary funds!

Some of our districts are rapidly growing into diocesan stature—some need our help for many years to come. Our aided dioceses—of which e are twenty at present—are progressively relinquishing our aid and rbing the loss in their own diocesan budgets. We do move forward—in the quality and the quantity of our domestic work.

* * * *

HE EPISCOPAL CHURCH IN TOWN AND COUNTRY

By THE REV. CLIFFORD L. SAMUELSON
Executive Secretary, Division of Town and Country Work

In 1100 counties in the United States, there is no Episcopal Church. 91 counties there are less than 100 Episcopalians. These counties con-te a total population of 27,000,000. The ratio is less than one Episco-

pal Church member per thousand persons. These counties compose mo than two-thirds the geographical area of the United States—most of it tow and country. What do these figures mean in human terms. Let us take glimpse of several rural people and their church relationship.

We see a Mr. and Mrs. Peters, life-long devoted communicants, their small farm home. They have just received word that their only s has been killed in Korea. In their grief, they turn to the Church. B where is the Church? Their home church, Canyon Bend, 70 miles awa has been without a resident minister more than a year. So, morning chor finished, they drive 120 miles to the nearest town where there is a reside clergyman. As they share in the special service of Holy Communion, th hear again—and with new meaning—"Come unto me all ye that trav and are heavy-laden,"—"I am the resurrection and the life," saith the Lor God's grace, through the ministry of prayer and sacrament, comes to the in their hour of need. The Ministry of the Church is theirs—but only b cause of their own determined effort to find it.

It is a Sunday morning. Mrs. Brooks and her two children sit in t car at the junction of their country road and the main highway. They there, not driving on to the highway, for Mrs. Brooks suddenly realiz she doesn't know whether to turn right or left—to drive to Watkins Blufton. There is an Episcopal church in each of these towns. Livi half-way between, she attends both. Services are held in each on alterna Sundays. On alternate Sundays, the hour of service alternates betwe morning service and afternoon service. Mrs. Brooks has missed service f two Sundays. So she finds herself with a double problem. Is the serv this Sunday in Watkins or Blufton—or is this one of the Prayer Bo alternates for an afternoon rather than a morning service. As she is che ing her calendar, and receiving many unsolicited opinions from her t children, and has just reached the conclusion—by figuring backwards—th she is right and this is indeed the Sunday for Morning Service—and th it will be in Blufton, one of the girls shouts—"But Mother, this is fi Sunday! There isn't any service in either place today! This is the ki of stuff that makes poor and unhappy community church members out good Episcopalians. Our field studies have shown that with a stagge and irregular alternating schedule of services—which is common for ma rural churches—only one factor remains constant: the faithful few incre in age and decrease in number.

When the Samsons bought their small place in the country, they h been pleased to note the small church on the main highway about two mi away. Soon this church was torn down. On the same site, using the sa lumber which was once the church building, a roadside tavern was bu Being outside any corporate limits, it has little legal supervision and it beca a rural honkytonk hangout for teen-agers of the area. Mr. Samson re with real understanding that the head of the rural sociology department their state university had stated: "Our rural schools and our rural churc

re surrendering the nation's rural youth to the care of the cross-road avern." The Samson boy is 16, popular, and travels with the teen-age rowd. The daughter is 13 and enters high school next year. Mr. and Mrs. Samson wonder what they can do to help the Church reclaim some nfluence in the community and in their children's lives.

I stood with a western bishop on a hill overlooking a new community. Concentrated before us were several hundred recently built small homes, ouse trailer camps, dormitories for single men, a part of the movement of ast numbers of persons to rural areas as new industry is established. Said he Bishop, "There are between three and four thousand people here. Most f them are young couples with children. The only religious work here is y a Roman priest who spends two days a month here. I hold a service and isit with families whenever I can come. But it is 400 miles from the District office. Our nearest priest is 122 miles from here. He serves his arish and two missions in opposite direction from this. I can't ask him to ive these people any attention. Besides, if it were humanly possible he vould be here without my suggesting it. He would do it even if the extra ost of his gasoline bill meant that he, his wife and the kids had to wear heir old clothes even longer than they do now. Fact is, already he travels t least 2,000 miles a month on church work. I pay him $30.00 a month or travel. Figure it out—that's a cent-and-a-half per mile—and it's his own ar. That means he is paying out of his own pocket at least $60.00 a month or the privilege of driving his car on the church's business. Every time I hink of him and his wife and their three kids—well, I just have to stop hinking. (It is common knowledge that bishops don't just stop thinking;—hey work, they pray, they give sacrificially from their own salaries.)

"Fact is," continued the Bishop, "I've decided we can't begin new vork here now. First, I don't know where to get a man to go into this type f job. I've found only three church families here. This is the tough nissionary job of working with non-church people. Second, if I find a priest or a job like this, he'd probably be married. There is no place for him to ive. To build a small house here would cost at least $7,000. Why, I ouldn't fined enough money to set him up in a house-trailer.

These are true-life scenes, of the people behind some of the statistics f the county map. I could give you many more: of rural clergy homes vhich serve as the parish hall and church school facilities, and permit no eal home and family life for the minister and his family; of young, zealous ural clergy who after two or three years of grappling with the task before nem, become frustrated because the spread-out of their work is so great neir best efforts seem futile.

But the picture is not all dark. In the exhibit of the Division of Town and Country only one side of the panel is dark.† The light side shows ne many constructive resources now active in the Episcopal Church's town nd country work. From this display in the Home Department and by eading the report to the General Convention of the Joint Commission on

Rural Work‡ you will see that for town and country work our church now has an organization, clearly defined goal, definitely established policies and a reasonably adequate budget to deal more thoroughly with both the problems and opportunities of the Church in rural areas.

We are placing emphasis at this stage in providing clergy and women workers with training, resources, guidance and inspiration for their difficult task in the town and country church of today. In addition to the present in-service training program of short courses for rural clergy, we are for the first time prepared to have at the National Town-Country Church Institute at Roanridge year-round specialized town and country church work courses and seminars—a rural College of Preachers. We have placed special emphasis on providing rural church field training for seminarians and women in training for church work. Approximately 200 students are enrolled each year in town and country specialized training. This is all proving fruitful in raisnig up more and better trained clergy for rural work.

Spear-heading this is the work of the National Town-Country Church Institute, at Roanridge, Platte County, Missouri which geographically and symbolically is at the very center of rural America and our rural work. The Institute provides the Church with a national headquarters for a rural program. There is a rural setting we constantly meet face-to-face the most basic problems confronting the church in rural areas. The Institute combines the advantages of being an educational institution specializing in training for the rural ministry and a field laboratory for grappling with the problems which confront the men who serve in the rural churches. The total work at Roanridge is complex. It is long range. For that reason some things we do are not exactly clear to the casual observer. In our total program at Roanridge, as in the Division of Town and Country we have drawn upon and been benefitted by the successes and failures of other church bodies, as well as on the successes and failures of our own laboratory field work.

The in-service training, the field training of seminarians, when coupled with other phases of the total program of the Division of Town and Country and Domestic Missions are steadily giving reassurance to our clergy in rural areas. Our rural clergy today are increasingly having the morale-building experience of knowing that their local efforts are a part of a larger and church-wide plna for a stronger town and country church and ministry. No longer do we lift out the rural minister as "the forgotten man" of the Church. You through General Convention have changed that. You are making it possible for our church to develop a work and leadership geared to meet the changed and changing conditions in rural family and community life. We are experiencing that joy of seeing anew that the Episcopal Church has in her organization, her faith, her practices, great and powerful gifts to win a response from rural people.

We must steadily move toward the day when our isolated and faithful church families, such as Mr. and Mrs. Peters will have a priest whom they

n call their own; toward the day when our church will be more faithful fulfilling her obligation of nurturing with spiritual food her members rough providing regularity of worship and the Holy Communion; toward e day when, thru teaching resources and facilities Christian education will the rule rather than the exception in our rural church work; toward the y when we shall be knocking on the doors not only of those of our own ld who now have no Shepherd, but will be reaching out with friendly and rving hand to the 30 million persons in rural America who now have no urch. All this and more will come to pass as our Church with her deeming ministry of Word and Sacrament continues to move out in eager rvice to the people of town and country in this, "our beloved land."

†The exhibit mentioned here is the county map of the United States on display at General Convention. It is the work of Dr. William "Dad" Dennis. An analysis is given in Dr. Wieland's report in this issue.

‡See full Joint Commission Report in August issue of CROSS ROADS (p. 8).

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LAY READERS AT WORK IN RURAL AREAS

By BARRY O'LEARY, DIOCESE OF MINNESOTA
Student, Seabury-Western Theological Seminary

If I may be permitted to indulge in a few personal reminiscenses, I ould like to consider the topic of Lay Readers in terms of my own exper- ice and the experience of others in the Diocese of Minnesota.

Less than four weeks after my officially becoming a communicant of e Episcopal Church, I met with my rector to discuss the possibility of ing some kind of work for the church. The conversation quite naturally veloped into a discussion of the work of a Lay Reader, and there followed brief period of study and preparation, practice with the assistance of my ctor, and conferences with the Archdeacon in charge of Missions and with shop Keeler. Shortly thereafter I was issued a Lay Reader's license and umed responsibility for the Sunday Morning Prayer service at a relatively all mission at Hassan, Minnesota. And so one more Lay Reader took place on the ever-growing list of Minnesota laymen who feel they want actively work towards the spreading of Christ's message.

The function of a lay reader has been defined as assisting the clergy in conduct of public worship. But think what lies back of this statement. t's take an example from among those many Minnesota Lay Readers I ke of. The man I have in mind was in the insurance business, age 42, ing with his wife and two children in a modest home in a suburb of inneapolis. He was very successful in his work and thoroughly enjoyed He belonged to the nearby Episcopal Church and was active in many rochial affairs. But somehow he felt he wasn't doing enough for the urch. He served as acolyte in the parish worship services, a humble task a man his age, serving before his own family and friends, assisting a

man many years younger than he. He was eventually granted a Lay Reader's license and took charge of the service at a small mission thirty miles away. Sunday morning became quite different for him from what it was for the average business man. But the story doesn't end here. As a result of his experiences as a Lay Reader, he found that there was something far more interesting and far more meaningful to him than life insurance. He began actively studying for the ministry. Eventually he resigned his insurance position and moved his family to a northern town, to take charge of two missions, now working full time for the church, at a salary much smaller than what it once had been. He held the title of Lay Vicar—which means nothing more than that here was just another Lay Reader still licensed only as a Lay Reader, for whom the church was now his full-time occupation. Needless to say, this man is now a priest of the Church well trained in the theological studies, having passed the same canonical examinations as Seminary graduates, and having behind him (not only as experience but as an implementing factor in his decision to enter the ministry) several years of work as a Lay Reader.

And so it can be seen that the work of a Lay Reader does have highly significant implications. Frequently it is a simple matter of assisting one's rector, but in a sufficient number of cases to be noteworthy it is becoming increasingly important as a vital part of the church's efforts to bring the Gospel to all peoples, whoever and wherever they may be. In Minnesota there are Lay Readers serving missions in every area of the Diocese. There are Lay Readers who are able to offer their services only on Sunday because of the demands of their secular jobs on week-days. There are, on the other hand, many Lay Vicars who work seven days a week in the mission field conducting worship services and ministering to the needs of their congregations, under the direct supervision of the Bishop.

I think the most beautiful and most significant episode out of my very limited experience as a Lay Reader occured in the summer of 1951, at a small mission on the Sioux Indian reservation near Granite Falls, Minnesota. The mission had only a few members, whose homes were scattered for several miles along the banks of the Minnesota River. They were not wealthy people. They were few in number, but they had a church of their own, God's Church, that they had helped Him build. On the occasion which prompts their mention, with the able assistance of my wife I was conducting Daily Vacation Bible School at the mission, and decided to hold a hymn sing one Wednesday night for the folks on the reservation. About thirty-five men, women, and children arrived, Episcopalians, Presbyterians, and others. An informal group they were, ranging from three to eighty in age. It was a hot night and the mosquitoes were busily at work making everyone uncomfortable. I went outside to get some insect spray from my car, and then the full impact of what was happening hit me. Standing outside there, in the desolate woods, I could hear the voices of all those people, raised in songs of praise and worship to their God and mine. Here

was a group of people who had spent every other Wednesday evening sitting in their small, modest homes, visiting, sewing, perhaps reading by light from a kerosene lamp, but mostly just sitting with time heavy on their hands. And now here they were worshipping God, lifting the name of God out of their hearts and sending it out onto the stillness of the night. And I realized that as I have never before realized at any beautiful liturgical service that God was very near, that He had touched the hearts of these people and blessed them and their voices raised in song. And how had it all come about, significant though the simple event had been? Not because of any special effort of mine, but simply because there was a Lay Reader who had been given the privilege of serving God's children and God Himself in that particular mission. This is just one instance, out of one person's experience, of what the office of Lay Reader can mean to an isolated mission. There is much of Our Father's work to be done. Thank God the church has provided a means for doing that work in areas where there is a shortage of clergy.

In colsing, I should like to discuss briefly a group of laymen and a Bishop with an idea, and the result,—The "Bishop's Man" of Minnesota, as a living witness to the value and importance of Lay Readers.

During the war years of the early 'forties there resulted in Minnesota the inevitable shortage of clergy. Men were leaving churches and missions to enter the chaplaincy. There weren't enough priests left to go around. There were only two possible courses of action left open to the Bishop, either the services of the church must be carried on by laymen or the doors of many a mission would have to be closed and locked indefinitely. Bishop Keeler asked for volunteers from amongst the laymen of the Diocese. For twelve weeks thirty-five men took night courses in the Prayer Book, Church history, doctrine, and the preparation and delivery of sermons. They became licensed Lay Readers, and were known as the "Bishop's Men." Their efforts kept a lot of small churches open during the war years,—many of them serving two or three missions, reading services and helping in every way canonically possible. For their efforts they were paid expenses plus five dollars per Sunday.

And for many of the men this was just a beginning. Many of them continued studying under the guidance of their own rectors. Several years of active work as Lay Readers, coupled with intensive study, has resulted in ordination of several of them, under Canon 26. The result—the diocese now has nearly a dozen priests who were once part of that band of thirty-five lay readers who responded to the church's needs ten years ago.

I realize that my own case, as well as all those described above, are examples illustrating just one type of Lay Reader,—those for whom lay activity in the church has in time led to the ministry. But is this not a thrilling testimony to the value of the office? Lay Readers are serving throughout the nation in many capacities,—for some it will lead to the ministry; for others it will mean many years of filling a great need of the

church, but in every instance, the Lay Reader is a living witness to the fact that there are men, in ever-increasing numbers, who are taking an active concern in the efforts of the Church. May God continue to bless their work, that His message may be told wherever there are people to hear.

* * * *

Official Action by General Convention Bearing Specifically on Town and Country Church Work

Boston, September 1952

1. General Convention accepted the report of the Program of Budget Committee which provides an appropriation of $98,293.00 for the program of the Division of Town and Country. This does not include the Central Office operation expense nor salaries of the Executive Secretary, Assistant Secretary and secretarial staff. This appropriation is $18,293.00 larger than the operating budget for 1952. Whether this amount is maintained in the budget will depend on official action of National Council in February 1953.

2. The report on Town and Country Work was made to the Joint Session of General Convention by the Rev. Clifford Samuelson, Executive Secretary of the Division of Town and Country on September 9th.

3. Professor William V. Dennis was in charge of the exhibits of both the Division of Domestic Missions and Division of Town and Country. Both these exhibits attracted a great deal of attention.

4. The Rev. John Philbrick and wife, Helen, were in charge of the exhibit of the Roanridge Rural Training Foundation. More than fifteen hundred persons signed the Guest Register at the Roanridge booth, exuressing an interest in additional information. Several thousand more devoted considerable time to hearing of the total program of the National Town-Country Church Institute and the work at Roanridge.

5. Members of the Rural Committee of the House of Bishops were:

The Rt. Rev. Frederick D. Goodwin.....Virginia
The Rt. Rev. Vedder VanDyck.....Vermont
The Rt. Rev. Goodrich R. Fenner.....Kansas
The Rt. Rev. Henry D. Phillips.....Southwestern Va.
The Rt. Rev. William F. Lewis, Chairman.....Nevada
The Rt. Rev. William R. Moody, Secretary.....Lexington
The Rt. Rev. Donald Hallock.....Milwaukee

Members of the Rural Committee of the House of Clerical and Lay Deputies were:

The Rev. Chas. B. Persell.....Albany
The Rev. J. Randolph Field.....Easton
The Rev. William Davidson.....Montana
Mr. Arthur W. Platt.....Florida

Mr. Lorin L. Kay.....Milwaukee
Dr. Earl H. Good.....Salina

6. The Report of the Joint Commission on Rural Work was presented in the House of Bishops by The Rt. Rev. William W. Horstick, Chairman of the Commission. The original report called for the Commission to be discontinued. Objection was raised on the floor of the House of Deputies by the Rural Committee, requesting that the Commission be discontinued with a decreased membership and a decreased budget for the next triennium. The House of Clerical and Lay Deputies accepted this resolution but the the House of Bishops did not concur in it. Therefore, having fulfilled valuable service since its appointment in 1928, the Commission was formally and officially discontinued with a vote of appreciation for the service rendered by it. William V. Dennis has the distinction of being the only person to have served with the Commission during the entire length of its history.

7. A report on Town and Country Work was made to a sectional meeting of the Woman's Auxiliary. Those who helped to make the presentation were:

The Rev. Everett Ellis, Church of the Redeemer, Salmon, Idaho.
The Rev. Edgar Romig, Trinity Church, Boston, Mass.
Miss Margaret McBride, Diocese of Eau Clair.
Miss Evelyn Carr, St. Margaret's House.

The following Rural Fellowship Award was presented to Captain Robert Jones, Administrative head of the Church Army. It was with pleasure that this award was given to Captain Jones at the Corporate Communion service which was held during the time of the General Convention in Boston.

CAPTAIN ROBERT JONES, C. A.

"As a sincere and devoted layman who has dedicated his life to full time Church work, this man has contributed much to the growth of the rural church. Through example, through teaching, he as shown the relationship between the soil and the soul, and of man's responsibility as stewards of God's bounty. He has been an ardent promoter of the Lord's Acre plan for making rural churches financially stable. As present leader of the Church Army he has directed his organization into fuller consideration of the town and country church by moving its training school into a country setting where those who are in training will be given first hand examples of working with people in rural America. He is a worthy recipient of this award."

THE NATIONAL TOWN-COUNTRY INSTITUTE

During 1953 the Institute will continue to expand its services to the Church in the training of Town and Country clergy and women workers. Located at Roanridge near Parkville, in western Missouri, the Institute has for its primary objectives providing directed study, supervised field work, personal counseling, and the analysis and interpretation of experience in working with students in church training institutions and for clergy and women workers. Sponsored by the National Council in cooperation with the Woman's Auxiliary, seminaries and church training centers, it is administered through the Division of Town and Country of the National Council.

The 9th annual training period for students from Church training centers will be held June 9 to August 29, 1953, and will include preliminary training and a final session at Park College and Roanridge, and field assignments in extension centers in midwestern and western dioceses. The Director is the Rev. Norman L. Foote, Park College, Parkville, Missouri. The program will be available February 1, 1953 from the Director or from the Division of Town and Country, 281 Fourth Avenue, New York 10, N. Y.

Short courses for Town and Country Clerk and for Students Supervisors will be given the Spring and Fall of 1953. For some of these courses graduate accreditations can be arranged. Registration is dependent on the approval of the Bishop in whose jurisdiction the person is employed. Scholarship grants cover room and meals. Travel assistance will usually be available on application. For information address the Director of the Institute, the Rev. Norman L. Foote.

Related activities include the following:

A. *The National Episcopal Conference on Rural Church Work.* During 1953 plans will be developed for the important National Episcopal Conference on Rural Church Work. Two outstanding puposes of this Conference are to study the problems and opportunities which confront the Church in town and country areas, and to define a policy and strategy for promoting the program of the Church in the rural field. Each diocese is invited to send one official delegate. Bishops, priests, and lay workers are invited to attend. The 30th Conference will be held under the sponsorship of the Division of Town and Country of the National Council in April, 1954. Detailed information will be available from the Division of Town and Country, 281 Fourth Ave., New York 10, N. Y.

B. *The National Advisory Committee on Town and Country Work will meet at Roanrodge, Parkville, Missouri, April* 13-15, 1953. (A possible change in this date will be announced later).

C. *In Service Training for Rural Pastors.*
Increased emphasis will be given to vraious Short Courses for town and country pastors at several regional centers. For information concerning these and the numerous provincial and regional conferences on rural church work, address William V. Dennis, Division of Town and Country, 281 Fourth Avenue., New York 10, N. Y.

STIPEND SURVEY

By THE REV. ROBERT B. HALL

Diocese of Arkansas

A survey of missionary stipends and allowances has recently been completed by the Rev. Robert B. Hall for the Department of Missions of the Diocese of Arkansas. The information gathered is based on figures submitted by the 61 Dioceses and Missionary Districts which responded. The data refers only to clergymen who are supported wholly or in part from Diocesan funds. We present this information here without comment.

Stipends

	High	Average	Low
Single Deacon	3600	2417	1500
Married Deacon	3600	2737	1500
Single Priest	3600	2664	2100
Married Priest	3600	3015	2100
Yearly Tenure	300	173	100
Mileage Rate	9c	6c	3c
Total Mileage ($)	600	374	120

Not all jurisdictions provide housing. Two reported that all charges did not have a house included. Several provide rent in lieu of Rectory. One includes utilities. One pays a lower stipend if house is provided.

In general, transportation is handled by a per-mile allowance with a ceiling which varies with the size of the field. Many specified two trips per week to each mission and quite a few had no ceiling on mileage at all. About 10% of the jurisdictions reporting provided a car for the missionary in some of their fields. About 10% assist in purchasing a car, giving as high as $500 on the purchase. Some of these require a partial repayment if missionary and car leave the jurisdiction within a specified time. One third of the reports indicated no transportation allowance of any kind.

About 45% of the jurisdiction reporting indicated some increase in stipend for those missionaries who remain in the field more than a year or so. About half of these have set up specific schedules for increase while the remainder indicate that increases for tenure vary with the individual involved. The question of merit and mission growth is involved in about 10% of the plans with a percentage of the increase in the mission budget being given the missionary in several cases. A maximum of $600 increase at the end of two years was reported.

PROVINCE I

	Single Deacon	Married Deacon	Single Priest	Married Priest	Tenure Increase	For Children	Housing Given	Car Given	Per Mile	Total Gas
A.	2,100	2,800	2,500	3,200	Varies	None	Yes	No	Varies	
B.	2,400	2,400	2,400	2,400	------'	-----	Yes	-----	------	------
C.	2,500	3,000	2,500	3,000	-------	-----	Yes	No	-----	300
D.	3,000	3,000	3,000	3,200	-------	-----	Yes	-----	------	------
E.	3,000	3,000	3,000	3,000	-------	-----	Yes	Occ.	------	------
F.	2,800	3,000	3,000	3,200	200	----	Yes	-----	7c	------

PROVINCE II

A.	2,500	2,800	2,700	3,000	Merit	-----	Yes	500	7c	2 trips
B.	2,100	2,600	2,400	3,000	Vories	-----	Yes	Occ.	-----	360
C.	2,400	2,400	2,400	3,000	Varies	None	Yes	Occ.	6c	300
D.	2,400	2,800	3,000	3,600	-------	-----	Yes	No	8c	------
E.	2,800	2,800	3,200	3,200	-------	-----	Yes	No	6c	------
F.	2,000	2,400	2,700	3,300	Varies	None	Yes	No	------	300

PROVINCE III

A.	----	-----	-----	----	-----	-----	Yes	-----	-----	-----
B.	---	3,000	-----	-- x	Varies	-----	Yes	-----	7c	x negotiation
C.	3,000	3,000	3,000	3,000	Varies	----	Yes	-----	5c	------
D.	2,400	2,700	2,700	3,000	None	None	Yes x	No	6c	varies x utils
E.	2,500	2,500	3,000	3,600				No	------	500
F.	3,000	3,000	3,300	3,300	300-1 yr.	-----	Yes	Occ.	-----	120 Dio car
G.	2,400	2,700	2,700	3,000	Merit	-----	Yes	No	Yes	240 own
H.	2,400	3,000	2,400	3,000	None	100	Yes	500	None	200
I.	2,400	2,400	3,000	3,000	600-2 yrs.	-----	Yes	No	Yes	-- ---
J.	2,600	3,000	2,600	3,000	100-yr	----	Yes	No	6c	300

PROVINCE IV

A.	2,400	3,600	3,000	3,600	No	None	Yes	No	Yes	Varies
B.	-----	-----	2,400	3,600	Merit	-----	Yes	Occ.	5c	Unlimited
C.	-----		2,400	3,000	Yes-2 yrs.	None	120 Orent	No	------	300
D.	1,500	1,500	2,500	2,500	None	None	Yes	No	5c	------
E.	3,000	3,000	---		None	None	Yes	No	Yes	------
F.	2,600	3,200	2,600	3,200			Yes	No	6c	2 trips
G.	1,800	2,400	3,000	3,000			Yes	No	Yes	-----
H.	2,400	3,000	2,400	3,600	None	None	Yes	No	5c	600
I.	2,600	2,800	2,600	2,800			Yes	------	No	------

PROVINCE V

A.	1,800	2,400	2,400	3,000	None	None	Yes	Yes	6c	600
B.	-- x	--- x	x	x	-----	- -	Yes	Occ.	None	x Based on need
C.	--		3,000	3,000			Yes			
D.	2,400	2,400	2,700	2,700	None	None	Yes	Occ.	------	300
E.	3,000	3,300	3,000	3,300	300-2 yr	300-2 ch	Yes	No	5c	------
					-------	None	Yes	600	7c	------
G.	In Seminary		2,800	2,800				No	------	120

PROVINCE VI

A.	2,400	2,400	2,700	2,700	None	None	Occ.	No	Yes	Varies
B.	2,100	2,400	2,400	3,000	---	300	Yes	No	6c	Unlimited
C.	2,400	2,400	2,500	2,500	100	None	Yes	Subd.	6c	Varies
D.	2,400	2,400	3,000	3,000			Yes	Subd.	6c	Unlimited
E.	1,500	1,800	1,800	2,100	None	None	Yes	No	------	Varies
F.	2,400	2,400	2,400	2,400			Yes	No	5c	------

PROVINCE VII

A.	2,200	2,500	2,400	2,800	100	200 total	Yes	No	8c	480
B.	2,400	3,000	2,400	3,000			Yes	Occ.	------	------
C.		3,300	--	3,300	Varies	None	Yes	No	9c	Varies
D.	3,600	3,600	3,600	3,600	None	None	Yes	Occ.	5c	------
E.	2,400	2,400	2,400	3,000				No	7c	------
F.		3,000		3,000	x	None	Yes	3c	5c	2 trips x ½ of
G.	1,800	2,100	2,100	2,400	Varies	None	Yes	Occ.	3c	Dio car inc.
									4c	own car $3600 top
H.	2,100	2,700	2,400	3,000	300-2 yrs.	300	Yes	No	6c	Unlimited
I.	2,700	3,000	2,700	3,000	None	180	Yes	No	6c	Unlimited
J.	2,400	2,700	2,700	3,000			Yes	No	6c	----

PROVINCE VIII

A.	1,800	2,400	2,400	2,800	100	None	Yes	Occ.	4c	360
B.	2,160	2,260	2,700	3,240	None	216	Occ.	No	------	600 Stipends
C.	-----	2,400	1,800	2,200	None	None	Yes	No	6c	less/house
D.	3,000	3,300	3,000	3,300	None	300 any	Yes	No	7c	varies
E.	2,100	2,400	2,400	3,000	Varies	-----	Yes	No	------	600
F.	2,100	2,700	2,100	2,700	300	-----	Yes	No	6c	Unlimited
AV.	2,417	2,737	2,664	3,015	173				6c	374
HI.	3,600	3,600	3,600	3,600	300				9c	600
LO.	1,500	1,500	2,100	2,100	100				3c	120

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